EVERGREEN THOUGHTS OF THE WORLD GREATEST LEADER PRESIDENT KIM IL SUNG

ENUGU, NIGERIA

2000

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(QUOTABLE QUOTES)

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CONTENTS

CONTENTS..... 1

PREFACE 2

1. THE JUCHE IDEA..... 5

2. SOCIETY AND REVOLUTION..... 18

3. LIFE AND STRUGGLE 56

4. WORLD PEACE AND SECURITY 81

THE EDITOR..... 89

PREFACE

I am a publisher and journalist living in Africa. With the desire to devote myself to the just cause I read so many biographies and books of the world's famous men. I also studied Marx, Engels and Lenin as well as other ideologies and theories prevailing in different countries of the world. But they did not satisfy my heart. I was in vacillation and disappointment.

However, I could recover myself and renew my inquiry after the embrace of the works of President **Kim Il Sung**.

His encyclopedic works were the source of my survival both in the ideo-spiritual and practical life. The immortal Juche idea holds the highest position in the history of human thoughts. The theory, strategy and tactics of the revolution and construction and method of leadership are systematized in his works. There are also the achievements and experiences gained by the Korean people in building a powerful country with independence in politics, self-sufficiency in the economy and self-reliance in national defence.

The more I read, the stronger and firmer my strength

and confidence are. His revolutionary ideas are so suitable to the African realities that they are like an "Oasis" in vast desert. Studying his revolutionary ideas I could not but be attracted by the greatness of President **Kim Il Sung**.

Indeed, President **Kim Il Sung** who dedicated his life to the sacred cause for the popular masses' independence was the greatest master of ideology and theory recognized by the world in the 20th century full of significant events in human history.

President **Kim Il Sung** was the greatest thinker and theoretician who enriched the treasure house of the working-class revolutionary idea.

He was well versed in Marxism-Leninism in his teenage and had a profound knowledge on politics and economy, science and education, literature and art, culture and military affairs.

Though very busy with the state affairs as the leader of the Korean Party and people, he continued the ideo-theoretical activities throughout his lifetime. Therefore, his evergreen thoughts are logical, realistic and comprehensive.

Jimmy Carter, former US president who met President

Kim Il Sung in 1994 said: "President **Kim Il Sung** is greater man than the three presidents, George Washington, Abraham Lincoln and Thomas Jefferson in total who represented the independence and destiny of the United States of America." This is correct.

Today the world people praise the revolutionary ideas of President Bam II Sung as the torch shining the universe, as the lever moving the earth and as the locomotive advancing the history. I totally agree with them. In addition, his ideas, I dare say, are like "Sermon of the Almighty".

His thoughts are perspicacious, advisable, and order and proposition that men and women of all ages in Nigeria and Africa should swallow and regard as the motto for over 60 years of their life.

Being completely attracted by President **Kim Il Sung**, the sun of humanity, I publish this book out of my duty as a publisher. This book is quoting the most instructive and practical propositions extracted from his classic works.

My intention and happiness is that this book make the Nigerian and African peoples awakened and thus contribute to the historical movement.

Editor

1. THE JUCHE IDEA

"The idea of Juche is that the masses of people are the masters of the revolution and construction, that they are the power propelling them. In other words, a person is responsible for, and has the capacity to carve, his own destiny."

"The word Juche, widely known to the world today, is a term standing for the idea that the masses of people are masters of the revolution and construction and that they are also their motive force."

"The working masses are masters of society, and they are the main factor that transforms and advances society."

"The masses of working people are the subject of history and the motive power of social progress. The history of mankind is the history of the struggle of the working masses for independence; the creative activities of the popular masses underlie the development of history and the social movement. The masses of people change nature and advance society, and also create material wealth and develop culture. There can be no

society apart from the popular masses and history cannot develop without the masses of people playing their proper role."

"The masters of the revolution and construction are the masses of people. The revolutionary struggle and construction work are undertakings for the good of the masses and must be carried out by the masses themselves as the masters. Only through their own efforts can the working masses overthrow the old society, build a new one, and create a new, flourishing cultured life."

"The masses of people are the makers of history and the decisive force in the revolution and construction. The success of the revolution and construction depends on how creativeness of the masses of the working people is organized and mobilized."

"The people are the masters of the revolution in each country, and the decisive factor of victory in this revolution is the strength of the country itself."

"The revolution can neither be exported nor imported, nor can it be made by another people in one's stead."

"The masters of the revolution in each country are its people. The revolution and construction can be successful only when each people take the attitude of masters towards the revolution in their country and solve every problem arising from the revolution and construction, in conformity with their own interests and with their country's specific conditions and by their own efforts."

"The basis of the Juche idea is that man is the master of all things and the decisive factor in everything."

"The Juche idea is based on a philosophical theory that man is master of everything and decides everything. By scientifically enunciating the position and role of man in the world, the Juche idea provides one with the only correct outlook on nature and society and with a powerful weapon to cognize and transform the world. The Juche idea clarifies the law-governed process of social development and fires the working masses with inspiration for revolutionary struggle for an independent and creative life."

"Man is a social being that is independent and

creative. Man is the most advanced and powerful being that, through his purposeful and energetic activity, transforms the world to meet his will and demands. Man also transforms nature and society and develops science and technology. Therefore, man is the master who dominates the world and the determining factor in everything. Regarding the working masses as the central factor in accordance with this fundamental principle of the Juche idea, we develop all our revolutionary theories."

"Independence is what keeps man alive. If he loses independence in society, he cannot be called a man; he differs little from an animal. We might say that socio-political life is more valuable to a man than physical life. He is a social being. If he is forsaken by society and deprived of political independence, though he seems alive, he is virtually dead as social human being. That is why the revolutionaries deem it far more honourable to die in the fight for freedom than to keep themselves alive in slavery."

"No one will present us with independence, nor will it come about of its own accord with the lapse of time.

We must win it by our own struggle. Only those who fight in an indefatigable, self-sacrificing spirit can win independence and maintain it for ever, because there are too many thieves on this earth who trample upon the sovereignty of other nations."

"Man is a social being with creativity."

"Creativity is intrinsic to the nature of man who transforms the world in conformity with his independent aspirations and needs. Because he is endowed with creativity, man is a creative being who transforms nature and society purposefully, instead of adapting himself blindly to the outer world."

"This (that man has creativeness-Editor) means that he has the creative power to transform nature and society in accordance with his will and wishes."

"Man is the most advanced and powerful being who, through his purposeful and energetic activity, transforms the world to meet his will and demands."

"Man is a social being with ideological consciousness. Thinking determines the value and quality of a person

and regulates all his activities."

"The ideological consciousness of a man decides his worth and conditions all his activities. The role of ideological consciousness increases as socialist and communist construction progresses and the level of ideological consciousness of the working masses rises."

"The subject of cognition is man. Only through his own positive thinking can man recognize the essence of things and phenomena."

"Man can be an independent and creative social being only when he is conscious of his independence and his creative ability."

"Independent consciousness and creative ability are not born. No man is born with an ideology or knowledge. Through education man acquires an independent ideology and the knowledge of nature and society, and cultivates the creative ability to recognize and alter the world."

"Attaching the greatest importance to people in every respect and serving them-this is precisely the requirement

of the Juche idea."

"The Juche idea calls for an independent stand and creative stand in the revolutionary struggle and construction work."

"The Juche idea demands that the masses of people solve all problems of the revolution and construction by taking the attitude of master and by adopting an independent and creative standpoint."

"An independent position means the fundamental stand of the communists-having confidence in the strength of their own people and responsibly carrying through the revolution in their country by their own efforts. Only when they maintain a firm independent position in the revolutionary struggle can they formulate revolutionary lines and policies corresponding to the actual conditions in their country, safeguard and implement them thoroughly and fight to the last for their country's revolution no matter what the difficulties and hardships."

"We must not act on orders and instructions of others but, on the basis of the interests of our revolution and

construction, settle all problems from the standpoint of Juche, using our own judgment and making our own decisions."

"Our Party has adhered to the principle of resolving all problems of the revolution and construction creatively from our own viewpoint to suit the people's interests and the actual conditions prevailing in our country."

"Self-reliance is a thoroughly revolutionary stand for a people to accomplish the revolution in their country mainly relying on their own forces; it is an independent stand of building up their country through their own labour and with their own national resources. Only by firmly maintaining such a revolutionary stand and revolutionary principle can we carry on the struggle without forsaking revolutionary constancy, no matter what complex and difficult situation may confront us, and assure victory in the revolutionary struggle and success in our work of construction, bravely overcoming difficulties and hardships that stand in the way of our advance."

"Self-reliance means standing on one's own feet, and

we need this spirit more than anything else. Of course, we are not opposed to aid from others; we would receive necessary assistance. But the main thing is that we advance with the spirit of self-reliance, determined to reunify the country and build a society good enough to live in, by our own efforts."

"It should be a fundamental principle that the problems of a country should be solved by its own people. It would be a very stupid and erroneous idea to win independence by relying on others and to live well on the favours of others."

"Our Party has always been able to win victories because it believed in the strength of the people and gave full play to their revolutionary zeal and creative activity, thus encouraging them to realize themselves all potentialities and reserves and solve all problems arising in the revolution and construction to suit our true realities."

"The success of revolution and construction depends, after all, on how their creative efforts are mobilized. Our Party has been able to work great miracles in socialist

economic construction by giving full scope to the inexhaustible creative energies of the masses of people. When our revolution and construction ran up against difficulties and ordeals, the Party had faith in the masses of people and surmounted them by enlisting their strength and wisdom."

"What we call Juche means doing everything in accordance with the actual conditions of our country and creatively applying the general principles of Marxism-Leninism and the experience of other countries to suit our realities."

"Establishment of Juche means that Marxist-Leninist theory is applied creatively to conform to the realities of the Korean revolution. We study Marxist-Leninist theory for the purpose of applying and developing it creatively to suit every stage of the Korean revolution."

"If they are to take the road to socialism, it is necessary for the third world countries to learn from the experience of socialist countries. However, their experience is not entirely applicable to the third world countries. Therefore, if they want to follow the road to

socialism, the third world countries should apply the experience of socialist countries to suit the interests of their own peoples and their specific conditions. In other words, they must take the stand of Juche."

"Embodying the Juche idea means powerfully stepping up revolution and construction from an independent and creative stand."

"What is important in applying the Juche idea is to carry out the principles of Juche in ideology, independence in politics, self-support in economy and self-defence in guarding the nation."

"Politically, we must have Chajusong. We must not depend on others or dance to others' tunes; we must have political Chajusong."

"Our Party's line of independence is the embodiment of the Juche idea in the political context."

"To guarantee solid independence in politics, there must be a special guiding idea and a capacity for formulating all policies and lines solely in the interests of one's people and in conformity with the specific

conditions of one's country, according to one's own judgment. The government that acts under pressure from or instructions of others cannot be called a genuine people's government responsible for the destiny of the people. A country with this sort of government cannot be regarded as an independent, sovereign state."

"The principle of independence in politics demands complete equality and mutual respect among all nations. It opposes both subjugating others and being subjugated by others. A nation that subjugates others can never be free itself."

"The independence we advocate does not by any mean conflict with proletarian internationalism. It is, on the contrary, aimed to strengthen it still further. Independence should serve to strengthen proletarian internationalism and should never weaken it. There can be no internationalism apart from independence, and vice versa."

"Along with political independence, it is important likewise to maintain self-support in economy."

"Constructing an independent, self-supporting

economy means building a country in which we can earn our own living, that is, a country which can support itself."

"To have full political independence, it is imperative to be economically self-reliant, and to achieve economic self-reliance it is necessary to build a national economy developed in a diversified way, with its own solid raw material base and equipped with modern technology."

"We must be firmly prepared, both ideologically and militarily, for perfect self-reliant defence, so as to protect ourselves with our own efforts, in the military sphere, just as in the economic sphere."

"An independent, sovereign state must have a self-reliant defence power. A self-reliant national defence alone makes it possible to maintain national independence and defend the gains of the revolution and the security of the people."

2. SOCIETY AND REVOLUTION

"Society moves forward as the position and role of the masses, the subject of history, are enhanced."

"The Chajusong (Independence-Editor) and creativity of the masses develop and this results in the movement and development of society. This is the law-governing process of social development."

"Whatever is old and stagnant is sure to be replaced by the new. This is the law of the development of things."

"Movement and development are bound to involve positive and negative aspects. Nothing can exist which has only a positive side, without a negative side. Everything has elements of growth as well as elements of decay-good elements as well as bad elements. Work also contains well-performed aspects and ill-performed aspects; it involves people who advance courageously as well as those who act as a brake upon progress. As you can see, it is inevitable that a movement should involve tendencies which oppose each other. This is the law of

the development of things."

"...The new and the progressive, however small, will win victory sooner or later. This is an objective law."

"The collapse of capitalism and the victory of socialism and communism is an inexorable law of human history."

"No amount of manoeuvre on the part of the imperialists can check the growing liberation struggle of the peoples or halt the triumphant onward march of socialism. The imperialists will assuredly be thrown out of Asia, Africa and Latin America and will eventually be destroyed by the revolutionary struggle of the peoples. The ultimate triumph of socialism and the complete downfall of imperialism are inevitable. This is an inexorable law of historical development."

"The character of a given society is determined by the class which holds power, and by the form of ownership of the means of production."

"Capitalist society is a society in which a handful of people, namely the exploiting classes comprising landlords

and capitalists, oppress and exploit the working masses, the overwhelming majority of the population. ... Misrepresentation and deception, fraud and swindle are rampant and money rules everything."

"...In a capitalist society the handful of exploiters grow richer with each passing day, whereas the working people making up the overwhelming majority of the population become more and more impoverished and miserable. A capitalist society is a society where 'the rich get ever richer and the poor get ever poorer,' the gulf between the exploiting and the exploited classes growing daily; it is a living hell where the working masses are impoverished and starved."

"A capitalist society is a society based on individualism which makes people content with their own affluence and comfort, not caring about others."

"The capitalist society is a 'heaven' for the landlords and capitalists, whereas it is a 'hell' for the workers and farmers and other working people who make up the overwhelming majority of the population. It is a corrupt and unsound society which is rife with lies and deception,

fraud and trickery."

"We cannot tolerate a capitalist society in which money is all-powerful. When an era in which everyone enjoys equitable material and moral wealth is ushered in, humanity will be free from all social evils for ever."

"Socialist and communist societies are harmonious societies where everyone is engaged in production and prosperous and where the working people are the masters of everything."

"A socialist and communist society is based on collectivism. The fundamental requirement of a socialist and communist society is that all the working people work, study and live in accordance with collectivist principles."

"The socialist and communist society is a society for all the people. It can be built only by the creative role of the broad masses of the people."

"Socialism and communism, under which everyone can live happily free from exploitation and oppression, is the ideal and goal of mankind."

"Socialism and communism represent the bright future of mankind. It is an immutable law of historical development that all nations progress to socialism and communism."

"A socialist society is the first phase of a communist society, but socialism should be distinguished from communism. True, we are striving for the ultimate goal of building a communist society which is ideal for mankind. But communism can come into being only through socialism."

"The communist society is mankind's ideal society, in which remnants of the old society no longer exist and where independence for the masses is completely realized."

"Communism is the highest ideal of mankind. In that society man will attain his highest development, both mental and physical, and everyone will live a cultured and prosperous life."

"... Communist society is a highly developed, civilized society, the members of which will all work according to their abilities and be provided for according

to their needs."

"Our ideal is to build a society where everyone is well fed, well clothed and lives a long life, a society where there is no laggard nor idler and where everybody is progressive and works devotedly, a society where all people live united in harmony as one big family. Such a society, we can say, is precisely a communist society. In a communist society, there is such wealth that people work according to their abilities and receive according to their needs. In other words, people can have as much as they want and their life's demands are fully satisfied. Further, in a communist society people will have still closer relationships with each other and the principle of 'One for all and all for one' will be fully realized."

"Its (communist movement-Editor) goal is to free all the working masses from exploitation and oppression and make them well-off."

"To build a communist society we must occupy two fortresses. One is the material and technical fortress; capturing this fortress means establishing the unitary communist ownership of the means of production and

raising the productive forces to such a high level that each works according to his ability and receives his share according to his needs. To build a communist society we must also capture the ideological fortress. Unless everyone is thoroughly re-educated in communist ideology, the material and technical fortress of communism cannot be occupied and, accordingly, it is impossible to build a complete communist society."

"The significance of an organization can be said to be imperishable for the revolutionaries and people in all countries, who aspire for independence. The role of an organization does not dwindle with a change of times, nor should the rallying of the popular masses around the organization be neglected, following the victorious advance of the revolution. It is imperative to hold the masses together in an organization, when winning power, and also when building a state after gaining power, and continuing the revolution, after the establishment of a communist society, by drawing on successes gained in building this society. As revolution knows no bounds, the unification of the masses behind an organization has no end. This is the physiology of social development and a

law, which all people aspiring to build a developed society should attach great importance to."

"It is common knowledge that in the communist movement the party assumes the leadership of the mass organizations."

"It is known to everyone that the party plays the role of the general staff in the revolution and that victory in the revolution depends on the role of the party. If the revolution is the locomotive of history, the party can be called the locomotive of the revolution. This is the reason why revolutionaries attach importance to the party and work heart and soul to build up the party."

"Among all the epoch-making changes that have been made up to the present day by communists throughout the world since the appearance of communism in the arena of the working-class movement as the new thought of the time, there is nothing that is not linked with the noble name of the party."

"The guiding idea, leadership core and mass foundation-these can be said to be the essential elements for the formation of a party organization."

"It needs painstaking efforts to gain comrades who have the same idea and purpose with us or to recruit comrades-in-arms who will share life and death with us and to rally them in an organized force."

"The power of the organized masses was truly unlimited and there could be no such word as impossible for this power."

"Party politics requires as its prerequisite the establishment and development of an idea and ideal to serve as its guiding principle and basis; without this it is scarcely conceivable."

"Politics must be comprehensive and statesmen, broad-minded. If politics is not comprehensive, it cannot embrace all the people. If statesmen are not broad-minded, the people turn away from them."

"The great mass of the people, which we can regard as representing the whole of this world, has always driven the wheel of history forward honestly and sincerely. They produced turtle boats (the world's first armoured warship, made in Korea in the 16[l] century-Editor) and built pyramids if necessary. When

the times required their blood they dashed towards the enemy's pillbox, braving death without hesitation."

"... We must bear in mind that the people are our strength, wisdom, and life and soul; we therefore must trust them, learn from them, rely on them and fight by drawing on their efforts; to be placed under their obligation, we must be loved by them and for this purpose we must love them in the first place...."

"In the thousands of years of Korean history the masses of the people had never been bad. In my life I had never had to distinguish between good and bad masses of the people. Those who besmirched history and sought to deceive it were a handful of people, the ruling circles. Of course, there were individual traitors to the nation, misers, swindlers, imposters, ambitious men and immoral men. But they were only a few unhulled grains among the cleaned rice."

"I started my revolutionary activities by going among the people and today, too, I am continuing to make the revolution by mixing with the people. I am also reviewing my life by going among the people. If I had

neglected contact with the people just once and forgotten the existence of the people even for a moment, I would not have been able to maintain the pure and genuine love for the people which I formed in my teens and become a true servant of the people."

"... Going among the people is like taking a tonic and that failing to do so is like taking poison. ... One finds philosophy, literature and political economy among the people."

"The people open their hearts without hesitation to those who sympathize with them and understand them, and embrace them with burning enthusiasm. But they slam the door against those ingrates who have never thought about the fact that the soil in which they grew up was the people, those impertinent fellows who consider that the people are duty-bound to serve them, and they have the right to be served, those bureaucrats who think they can rule over the people as they like, those exploiters who regard the people as a cow which produces milk any time they want, those windbags who shut their eyes and remain indifferent when the people are suffering agony, though they always say that they

love the people, all of these hypocrites, loafers and swindlers."

"It is never possible to possess a popular personality and a popular way of thinking that conform to the interests of the people if one only sits at one's desk. Nor can one possess them by indulging in empty talk. They can be attained only through direct contact with the people to enable one to see and apprehend personally, with one's own eyes and ears, the feelings of the people, their glances, their countenance, their manner of speaking, their gestures and their behaviour, not to mention their voice."

"In the national liberation revolution in colonies it is impossible to make people take up arms by means such as a mobilization order or a system of obligatory military service. In the revolution the appeal of the leader of the revolution or farsighted people replaces the law, and the political and moral awareness and militant enthusiasm of each man decides his voluntary entry into the army. The masses take up arms for their liberation of their own accord without the request or direction of anyone else. It is an act natural to the people who regard independence

as their lifeblood and are ready to devote their lives to it."

"When the people say they will fight and they can win, they mean what they say. Victory in war depends on the will of the people and on how efficiently one enlists them."

"We could emerge victorious, even though we had started the struggle empty-handed, solely because the people trusted and supported us."

"In a word, all the revolutionary struggles aim to attain freedom from either class or national subjugation; they are struggles of the people in defence of their independence."

"The revolutionary struggle and the work of construction constitute the struggle of the working masses to enjoy independent and creative lives as true masters of nature and society, freed from all forms of subjugation, and are their task to work out their own destiny."

"The revolution is a struggle for independence, and independence is guaranteed by state power."

"The course of development of human history is precisely the course of revolution in which the legacies of the old society are eradicated. Without revolution it is impossible to develop society or to build an independent sovereign state."

"... Where there is suppression there will be resistance, and where there is resistance there will inevitably be a revolution. This was true of the time of transition from the slave-owner society to the feudal society and also from the feudal society to the capitalist society."

"The revolution is for the people's benefit and is the work of the masses of the people themselves."

"Revolution is a complex and difficult task of remoulding nature and society."

"A revolution is an undertaking for survival, not for death. It is a cause for living a life worthy of human beings; it is a just cause for which one would lay down one's life gladly and honourably, if necessary, on the battlefield in order to remain immortal."

"...A revolution is not travelling on a highway, still less a 100-metre race in which the athletes make off at the starting signal and rush on without meeting any obstacle on the way until they reach their goal. A revolution can be said to be an endless journey of people who forge ahead towards victory through success and failure, through advance and retreat, upsurge and setback, which one may repeat or which come in the wake of the other, whatever the turns and twists that can take place in the course of these long endeavours."

"The anti-Japanese revolution was unprecedented in that it was fiercer and far more arduous than any preceding revolution. The protracted and fluctuating course we followed involved hardships seldom experienced even by many generations in succession."

"Revolution moves and awakens people with great force and at great speed. There is profound truth to the words of the sage who likened revolution to a school that teaches the new."

"Revolution can be likened to a large, long river, which, breaking against steep rocks and roaring, whirling

and eddying through gorges, meanders towards the sea, taking billions of tiny drops of spray with it. Have you ever seen a long river flowing back towards mountains, instead of flowing into the sea? A backward flow or standing still is not for rivers. The river flows forward all the time. It runs ceaselessly to the distant sea, its destination, while overcoming obstacles and embracing its tributaries."

"Revolution assumes a national character before it takes on an international character. Since revolution is waged with a national state as a unit, the communists in each country must struggle with unshakeable determination and faith, relying on the strength of their own people and completing the revolution through their own efforts. Only through self-dependence can they perform difficult tasks with success. This is my firm belief."

"Just as love and science have no national boundaries, revolution knows no boundaries...."

"It is a good thing that the communists, who aim for the unity of the international anti-imperialist forces,

express sympathy with failures experienced by communists of other countries, or regard their sorrow as their own, since revolution has an international character. Failure in a big country might also affect the revolution in their own country to some extent. But if those in a small country abandon their struggle, thinking that their revolution will fail because the revolution in a large country has suffered a setback, they are making a big mistake."

"Revolution means an arduous struggle to destroy old institutions and build a new social system under which the majority of people can lead a full and happy life."

"A revolution in a country has its own path and its own timetable. If the forces of one's own country are not prepared, one's revolution will not win of its own accord, no matter how the revolution in a neighbouring country may triumph. The communists of all countries must, therefore, struggle to effect revolutions in their own countries through their own efforts, instead of waiting for somebody else to help them. This is precisely the attitude one should maintain towards revolution, an attitude worthy of masters."

"Revolutionary violence was the most effective way of defeating the counter revolutionary violence of the enemy who was armed to the teeth."

"Only violence which is just, well-advised and timely and is used for a just purpose can promise victory for those who use it. Only such violence can make a genuine contribution to the transformation of society and the development of history."

"The armed ranks would be expanded in the course of fighting, and the revolution would develop through struggle. If we remained idle and did not fight, we could do nothing."

"Guerrilla warfare is a method of armed struggle with which one can deal heavy political and military blows to the enemy while preserving one's own forces and annihilate, with a small force, an enemy who is superior both in numbers and equipment."

"Guerrilla warfare is the most arduous and self-sacrificing of all forms of struggle."

"A battle is, after all, a duel between two opposing

forms of wisdom, confidence, will and courage."

"Guerrilla warfare was not like wars of old where generals of the opposing forces had single combats on horseback, wielding spears, while their men beat drums in encampments fortified with palisades, or in which soldiers shot arrows from high walls, nor was it like a modern war in which sophisticated weapons are employed and commands are given by telephone or radio. Generals in their fifties and even in their seventies can give commands in such battles. In guerrilla war, by contrast, both men and their commanders must fight in the biting cold and icy snow. Commanders, too, had to shoot machine-guns at times and charge into a bayonet attack when the situation demanded it."

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"The guerrilla war was a blast furnace and a political and military academy that produced fighters. And this blast furnace produced only pure steel. Those who had tilled stony fields or raised cattle and horses in the landlords' stables had become competent fighters after having been tempered in this blast furnace."

"For us to engage in regular warfare instead of guerrilla warfare is as absurd as a swallow hopping clumsily about on the ground to look for worms, instead of soaring freely in the sky to prey on insects. The ancient war manuals tell us that a man who knows when to fight and when not to fight will emerge victorious, and that a man who immobilizes the enemy's chances to win and who always looks for a chance to defeat the enemy is

a good fighter. When we encounter the enemy, no matter where, we can be confident of victory only by applying the elusive guerrilla tactics."

"The guerrilla zones reared people with different family backgrounds and from all walks of life into faithful soldiers who acted strictly to command, into beloved men and women of the time who fought for their fatherland and nation at the risk of their lives in the forefront of the anti-Japanese, national salvation struggle."

"There were considerable differences in content and form between the guerrilla zone, established in eastern Manchuria in the first half of the 1930s and the new Paektusan Base created in the latter half of the decade. The former was a fixed, visible open base of guerrilla warfare, whereas the latter was an invisible revolutionary base, which consisted of secret camps and underground revolutionary organizations, serving as the base of military actions and political activity. The people in the base in the first half of the decade lived in line with the policy of the people's revolutionary government; the people affiliated with underground organizations in the

latter half were under enemy rule in appearance, but in effect acted on our instructions and lines. Great efforts had to be devoted to the defence of the guerrilla zones in the first half, whereas there was no need to do so in the latter half. This enabled us to launch guerrilla activity over a wider area."

"The history of the Korean nation had been streaked with blood and tears, brought about by the Japanese imperialists. It was in reaction to this that our nation started its resistance. Armed struggle not only expressed the will of the sons of Korea to fight against Japan but it was a means to an end as well. Under the banner of anti-imperialist, anti-feudal democratic revolution, we waged the armed struggle; at the same time we promoted the building of the party and launched a united-front movement and an anti-imperialist common front movement, thus pushing forward the revolution against the Japanese."

"The struggle to build socialism and communism is precisely a revolutionary struggle. ...

For whom are we waging the revolutionary struggle?

We are waging this revolutionary struggle to bring a happy life to the popular masses. In other words, the revolution is an undertaking to build socialism and communism, an ideal society where everybody is equally well provided with food, clothing and a happy life without distinctions between the noble and mean."

"The revolutionary struggle is, first of all, a political struggle."

"The fundamental question in the revolution is that of power."

"The struggle between the new and the old, between progress and conservatism, between activity and passivity, between collectivism and individualism, and in general between socialism and capitalism-such is the content of our revolutionary struggle."

"The character of a revolution is determined by the basic tasks of that revolution and by the socio-class relations at each stage."

"Correctly defining the nature of the revolution at each of its stages is of tremendous significance in

successfully carrying on the revolutionary struggle and construction without any deviation."

"The working class is most progressive and revolutionary, and is the leading class of our revolution. It has a high degree of revolutionary awareness, organization and discipline, and plays the role of nucleus in the revolution and construction."

"Resistance involving all the people would be inconceivable without the participation of the peasantry, which made up the overwhelming majority of the population in our country. Some people contended that the peasantry could not constitute the main force of the revolution because, unlike the industrial working class, they lacked the sense of organization and consciousness. But we had a different opinion. If provided with correct leadership and knitted together through organization, the peasant masses could be a great revolutionary force."

"This (the worker-peasant-Editor) alliance is the foundation for the solidarity of all the people and a decisive factor for the victory of the revolution."

"When communists emerged on the international

political scene, the proletariat of all countries raised the slogan, 'Down with landlords and capitalists!' Shouting this slogan, the working masses of Korea also waged a long, grim and fierce class struggle to overthrow the reactionary exploiting classes, which were allied with the foreign forces of imperialism. ... We do not hide our idea of opposing landlords and capitalists or conceal our objective of fighting against them. Opposing exploiters who live on others' sweat and blood; this is our life-long principle."

"In practice, of course, the potential overthrow of the exploiting class and issue of dealing with individuals of this class or propertied individuals must strictly be distinguished from each other. Consequently, during the anti-Japanese revolution, we struggled against the Japanese imperialists and wicked rich men, who were lackeys of the enemy."

"The masses of strata, we were talking about, included people in all walks of life, people with different backgrounds and living conditions. There could be no panacea for dealing with all these people. But some principle should serve as a reference in all cases. ...

Whether a man was pro-Japanese or anti-Japanese or loved his country or not. We maintained that a person who loved his country, his nation and his fellow man and hated the Japanese imperialists could be our ally, and that a person who was pro-Japanese for his own pleasure and comfort, caring nothing about his country, nation and compatriots, should be the target of our struggle."

"The majority, including the middle and lower strata and some of the upper stratum, apart from a handful of reactionaries, can be encouraged to support the revolution, sympathize and assist it, if we exert a positive influence to them with magnanimity. If a man retains his human nature and loves his country and nation with a humane aroma, although he is a servant of the landlord and capitalist class, then such a quality will be the basis for winning him over to our side."

"There is a saying, 'Train soldiers for a thousand days to use them for a day.' Likewise, if one wants to send the popular masses to the battlefield once, one must educate and organize them sufficiently and train them well."

"The life of a revolutionary can be said to begin with

his going among the masses and the failure of the revolution with a failure to believe in the strength of the popular masses and a neglect of mixing with them."

"A revolution begins with the recruiting of comrades. For a capitalist money is capital; for a revolutionary the people are the source of his strength. A capitalist builds up a fortune in money, whereas a revolutionary changes and transforms the society by drawing on the efforts of his comrades."

"A revolution is naturally an undertaking that is launched independently in accordance with one's own conviction and aim, not at the dictation of somebody else. Therefore, we ourselves evolved the guiding ideology for our revolution and formed the DIU (Down-with-Imperialism Union-Editor), the genesis of our Party, independently."

"It can be said that the life of a revolutionary begins by going among the masses and that it is over when he parts from them."

"What could be sadder for the fighters who were devoted to the people than to be forsaken by the people,

who had given birth to them? If a revolutionary should forfeit the people's confidence and support even for a single day, he can scarcely be regarded as a living man."

"Wherever he may go, a revolutionary must always be prepared for three contingencies. He must be prepared for death from hunger, death from a beating and death from the cold; yet he must stick to the high aim he set himself at the outset."

"Unity and cooperation in the revolutionary struggle are a source of unbreakable strength and the decisive guarantee for victory."

"We can emerge only victorious, when we're united in the struggle, but we cannot achieve the independence of the country and will be vulnerable in all actions, if we are disunited and torn apart by factions. This is a bitter lesson history has taught us."

"United front work is very important to unite the masses of all social sections into a single political force."

"Only the united front is the way for the survival of our nation in this world, where the law of the jungle

prevails, the eternal way for us to live and prosper and survive as one."

"It is very important in the revolutionary struggle to form a broad united front. A united front which embraces the broad sections of the population regardless of religious beliefs, ideals and political views is essential for success in the revolutionary struggle and in building a new society."

"... It is our basic policy in the united front work to strengthen it among the rank and file to win over the masses of all walks of life, and on this basis, to form a united front on the top level, under conditions whereby the leading role of the main force of the revolution is constantly increased."

"Since the years of the anti-Japanese revolution, the true communists of Korea have worked hard under the banner of great national unity, to rally into a single force the various sections of the population, who have different family backgrounds, religion and property status."

"Marx's definition of religion as opium must not be construed radically and unilaterally. He was warning

against the temptation of a religious mirage and was not opposing believers in general. We must welcome and join hands with any patriotic religionist, no matter what he or she is. ... Admittedly, the central role in this army is played by us communists. But that does not imply the exclusion of other circles or forces. Even a religionist must be enrolled in our ranks without hesitation, if he so desires."

"Cooperation would have been inconceivable if only our distinctions had been asserted, the ideology, class and nationality which separated us."

"As the commanders we got into the habit of sharing good times and bad with the men. When the men ate gruel, so did the commanders; when the men slept on tree leaves in the snow, so did the commanders.

We made it an iron rule for all the commanders, irrespective of rank, to share with the rank and file food from the same pot at all times, in all places and in all circumstances."

"In a capitalist army genuine relations between the army and people, between comrades and between the

rank and file and their superiors do not exist, nor can they exist. Only coercion, deception, conflict, confrontation, blind obedience and belief can exist."

"Our country has a powerful weapon which we can justifiably be proud of in the eyes of the world. I am referring here to the unity between the army and people and the unity between the officers and rank and file. Such a powerful weapon cannot be made by any military science or technology. It can only be made by genuine love."

"Even when they stayed at a village for a short time, the People's Revolutionary Army never behaved arrogantly under the pretext that they were fighting for the liberation of the people. No sooner had they taken off their knapsacks than they fetched water, made a fire, swept the yard and chopped firewood. I was no exception."

"There can be no privileged individuals in the case of military discipline."

"We felt one truth intensely during the whole anti-Japanese revolution: if an army does not enjoy the

support of the people, it can never be strong and win a battle. During the anti-Japanese armed struggle, we invariably maintained that 'As fish cannot live without water, so guerrillas cannot live without the people'."

"The people do not like an army, which purports to be 'popular', but misbehaves and lacks discipline. An army can only enjoy unsparing support from the people, when it truly loves the people and is deferential to their wishes, defends their interests and protects their lives and property."

"By ideological cultivation, I mean education in faith and optimism. When a man does not cultivate his ideology properly, he easily yields in the face of difficulties. This is why I still insist on the theory of cultivating one's ideology first."

"The thoughts of people may improve or retrogress depending on their education. Even a man with a good family origin can degenerate if he fails to train himself constantly in a revolutionary way and a man from a bad family can become a fine revolutionary if he makes strenuous efforts to equip himself firmly with the Party's

ideas."

"If an ideological mood and faith change, the sense of friendship and of humanity changes. If one of two people who had been on intimate terms with each other in the past, sharing joy and hardship, changes his mind, their friendship is impaired and they part. Friendship which was supposed to be invariable and eternal is impaired if one side degenerates ideologically. Later in the course of the protracted revolutionary struggle I learned the lesson that without holding fast to an idea it is impossible to maintain a sense of duty as a friend and friendly relations."

"A person's thinking determines his value and quality and regulates all his activities."

"A man's idea can be understood through his words and deeds. His ideology is expressed through his day-to-day work and life, through his deeds. No matter how good a man may say that his ideology is, it cannot be judged as good unless it finds expression in his deeds."

"To put it in simple terms, communism is the idea of

building a society where everyone, irrespective of rank and wealth, leads a free and equitable life."

"Communist ideology is the acme of human thought, and the communist movement is the highest stage of the revolutionary movements, but it would be a mistake to think, for this reason that the communist movement starts and develops from a tabula rasa."

"Education is a decisive factor in the revolution and in determining the fate of the nation. Without education there can be neither social progress nor national prosperity, at any time or in any nation. The question of education acquires still greater importance in those newly independent countries which have won their freedom from imperialist, colonial rule."

"Education involves training people to be social beings who are fully prepared mentally, morally and physically."

"In any society the primary aim of education is to train people to serve the existing social system faithfully. In a feudal society education served to defend the feudal system by instilling in people respect for the feudal order.

In a capitalist society it serves to foster selfishness in people and make them submit to capitalist exploitation and oppression."

"Socialist education is the initial process in training the new generation to be communist-type men; it is a highly important work to raise the cultural and technical standards of the working people and train our own cadres. Education also serves as the basis for progress in other spheres of cultural development."

"As a man's idea is the basic criterion for defining his value, so its educational ideology is the basic criterion for determining the value of a school and its education."

"Combining theoretical education with practical training is an important means of educating students to be communist revolutionaries equipped with useful, living knowledge. Theories obtained from books only become working knowledge applicable to revolutionary practice when their truth is substantiated in practice and when they are combined with an ability to apply them."

"A theory is born of practice and its accuracy is verified through practice."

"Study is a basic process for the self-culture of revolutionaries and represents an essential mental endeavour that must never be suspended even for a single day in laying the groundwork for achieving social progress and reform."

"A man can be said to have established his revolutionary world view when he becomes aware of his class position and interests, hates the exploiting classes, is prepared to safeguard the interests of his class and then embarks on the path of revolution with a determination to build a new society."

"That superiors help their subordinates and that all concerned help and urge each other forward, is a genuine communist method of work."

"It can be said that making the revolution through the enlistment of the masses is the work method stemming from the nature of communists. The party is the vanguard detachment of the working class and an organization fighting in the interests of all the people. Our Workers' Party members should apply the communist method of work whereby they go among the masses to discuss with

them and enlist their intelligence."

"I can say that organizing and mobilizing people is an ongoing task the revolutionaries must not overlook even for a moment. Giving people constant ideological education and organizing them is the lifeline of our revolution, the key to its victory and its imperishability. If a revolutionary shuns this work or slights it, he will go stale politically and cease to be a revolutionary."

"During the war of resistance against the Japanese, the guerrilla army greatly emphasized that commanders should set personal examples. Commanding officers always bore the brunt of all work, and they took pride in doing so. They led attacking formations and brought up the rear in retreat, protecting their comrades-in-arms. That was the militant spirit and moral trait of commanders and political workers of the People's Revolutionary Army. I also did my best to live up to these standards. Sometimes I plunged into the barrage of enemy fire to rescue my men from danger, and sometimes I ventured to risk my life without hesitation, in spite of my comrades' attempts to dissuade me. More than once I seized a machine-gun on the firing line and

got involved in a fierce engagement with the enemy."

"A man who sees himself as a special being reigning over the heads of the people is doomed to be rejected by the masses. He who floats like a drop of grease on the surface of water instead of mixing with the people will never win their sympathy or trust."

"... 'As fish cannot live without water, so the guerrillas cannot live without the people' was the motto of the anti-Japanese guerrillas."

"When an unexpected change occurs in a battle and an obstacle results, owing to the change, the commander must cope with the situation by adopting flexible measures with an iron will, audacity and sober judgement and break through the difficulty with composure. I think this is an inevitable requirement for the battle against the enemy, to safeguard state interests and in the efforts to harness nature and transform society. To meet the changing situation skilfully and make a prompt decision in accordance with the occasion are the major qualities, which all commanding officers must possess."

3. LIFE AND STRUGGLE

"The people are my God' has been my constant view and motto. The principle of Juche, which calls for drawing on the strength of the masses who are the masters of the revolution and construction, is my political creed. This has been the axiom that has led me to devote my whole life to the people."

"I have been worshipping the people as Heaven, and respecting them as if they were God. My God is none other than the people. Only the popular masses are omniscient and omnipotent and almighty on earth. Therefore, my lifetime motto is 'The people are my God."

"Revolutionaries, believe in the people and rely on them at all times and you shall always emerge victorious; if you are forsaken by them, you will always fail. Let this be your maxim in your life and struggle."

"A man who enjoys the love of the people is happy, and a man who does not is unhappy. This is the view of the nature of happiness which I have maintained

throughout my life. ... Only those who understand this true meaning can be the genuine sons and faithful servants of the people."

"A valuable life means the independent and creative life of people who have acquired socio-political independence. If they are to enjoy this valuable life they must lead a political life affiliated with socio-political organizations, and strive devotedly for the good of society and the collective. People's aspiration for the valuable life increase as society develops."

"If a man regards life as enjoyment he cannot make the revolution and merely tries to live in clover. If a man prefers a life worthy of a man, he, even if he is rich, takes part in the revolution."

"The history of the national liberation struggle of Korea proved that the road communists had been following was a truly patriotic road and that the communists were faithful, steadfast patriots who cherished an ardent love for their motherland and people."

"It can be said that for revolutionaries the prison is a

theatre of struggle. If one regards prison merely as a lockup for prisoners, one will lose the initiative and be unable to do anything. But if one thinks of it as a part of the world, one will be able to do something beneficial for the revolution even in a narrow walled-in space."

"It is said that if one suffers many twists and turns one feels the time to be longer. I think this is true."

"However clever and useful a person may be, he will become ignorant of the world, his thinking ability will decrease and his view of life will get rusty if he coops himself up at home, away from social activity."

"What a profound and appealing truth is contained in the old saying that the hardships one experiences in one's younger days are worth more than one's weight in gold! Hardships and trials are the mother of all blessings."

"Faith and will are the basic qualities of a revolutionary. A man without these qualities cannot be called a revolutionary. When we speak of the qualities of a 'true man', we are primarily talking about his thought and faith, for the more tenaciously he sticks to his thought and faith, the clearer will be the aim of his life

and the more sincere his efforts to attain it."

"What, then, is a faith that is based on solid foundations? It is absolute confidence in the ideal a man cherishes, the ideal for which he is determined to die from cold or hunger or from a beating. In other words, it is a conviction in the justness of his cause and in the might of his class and fellow people; it is also a determination to carry out the revolution by overcoming all difficulties through his own efforts."

"Without steel-like faith and will, one cannot attain final victory for this movement to realize and defend man's independence in the face of all restraints and challenges of both nature and society. Will is the strong companion and defender of faith. However, faith and will are not immutable. They can become either firmer or weaker and degenerate, depending on the circumstances. When a revolutionary's faith and will degenerate, the revolution has to pay dearly for it. This is why we consider education in faith to be the most essential process in training men of the communist type. Faith and will are cultivated only through the life in the revolutionary organization and practical activities; they

can be made firm and secure only through unremitting education and self-cultivation. Faith and will that are not tempered by these processes are castles built on sand."

"Those with strong faith and will stuck to their revolutionary principles and emerged victorious in the showdown with the enemy; those with weak faith and will abandoned their revolutionary dignity and chose the road of betrayal and submission."

"A man without faith in his cause will end in perfidy."

"My experience shows that when the situations at home and abroad become complicated and the revolution is faced with trials, those who take the road of the traitor are without exception the people who joined the fighters' ranks with the thought that the revolution was an easy job. They are people of uncertain faith and weak will, defeatists fettered by factionalism who slight or ostracize other people."

"History shows us that when a revolution gains victory after victory and the situation is favourable no one vacillates or becomes a turncoat. However, when the

situation at home and abroad becomes complicated and tremendous obstacles are placed in the way of the revolution, ideological confusion arises. Suddenly, vacillation will appear in the ranks, as will stragglers and those willing to surrender, doing great harm to the revolution."

"The maturity of one's political integrity-the other life a man has in addition to the physical one-is decided by whether he has a faith, and by how strong that faith is. The stronger his faith and will, the longer he maintains his political integrity. The political integrity of those who forsake their faith early ends before its time."

"In several countries where the faith, won at the cost of the blood of the revolutionary forerunners, has been forsaken and where socialism, a creation of that faith, has been abandoned, the people's livelihood is now in dire distress and all forms of social evils, immorality and depravity are rampant. History always receives due payment from those who have abandoned their faith. Our country has become a powerful one that does not sway with every storm and stress. This is due to the strong faith of our Party and our people. A party of vigorous

faith does not become degenerate; a state with a steady faith does not fall; and a people with unshakeable faith does not disintegrate."

"A firm belief in the victory of the revolution comes into being when one realizes in theory that one has a correct revolutionary line and strategy and tactics that are capable of winning the sympathy of all the people and rousing them, as well as one's own revolutionary force. This belief becomes firmer through the struggle."

"Obligation is a moral concept inherent in man. In old society, too, honest people attached great importance to obligation and regarded it as the basic criterion of man."

"The anti-Japanese revolutionary fighters reached the highest stage not only in remaining faithful to their leader but also in staying loyal to their revolutionary comrades. Repaying love with love, trust with trust, and affection with affection-this was the obligation between the anti-Japanese guerrillas."

"Of the obligation formed in the days of the anti-Japanese revolution, obligation between the leader

and the masses occupied a conspicuous place. Since the time the centre of unity was formed in the Korean revolution, we have invariably shown particular concern to strengthening the relations between the leader and the masses; we have also done our best to form a harmonious whole of leader and masses, uniting them in morality and obligation. The relations between the leader and the masses that we speak of are different from the obligation of ancient people, which required that justice and righteousness should mark the relations between sovereign and subject. For the Korean communists the mutual relations between the leader and the masses can be expressed as one body and one mind. The communist obligation of our own style is one in which the leader serves the masses and the masses are unfailingly loyal to the leader."

"It was communist obligation based on love and trust that governed the relations between the superiors and inferiors and between comrades in the anti-Japanese guerrilla army as well as the relations between the army and the people. There are tens of thousands of laws in this world. However, one is mistaken if one thinks that

laws alone can control and manipulate the multifarious activities of man. A law is not an almighty weapon which moves this world. Laws cannot govern all the thoughts and actions of man. How can laws govern love or friendship? If a judicial organ proclaims a law that tries to force people to love such and such people from now on, or make friends with such and such people, or take such and such women as wives, how will society accept it? Laws alone cannot govern everything in the world. Obligation and morality do what cannot be done by laws."

"A living man must not forget the dead. Only then can their friendship be lasting, true and immortal. If the former forgets the latter, such friendship will die out there and then. Frequent remembrance of dead friends, wide publicity of their distinguished services, good care of their children and loyalty to their last wishes: these are the moral obligations of living men to their predecessors, martyrs and deceased revolutionary comrades. Without this loyalty, there would be no true continuation of history and traditions."

"We can say that for a revolutionary collective united

ideologically and morally on the basis of a common ideal, rather than pursuit of money or profit, confidence in one another is the lifeblood, which guarantees its unity and solid development. Thanks to mutual trust, communist morality runs high in the collective: comrades love one another, superiors take loving care of their subordinates, and subordinates respect their superiors."

"Human conscience follows the truth and sings the praises of love."

"One conscientious friend in the enemy forces provided us with tens of thousands of friends."

"Only an infinitely conscientious man is infinitely honest. Honesty is the mirror of our conscience, which is as pure as white snow; it resembles a beacon which cannot be concealed."

"The word 'comrade' has a deep meaning. It means an associate in purpose, that is, a person with the same idea. We address a person as 'comrade' when that person has the same idea as ours and fights for the same goal. So, the word 'comrade' is an honourable and noble form of address between revolutionaries; it expresses trust in and

love for a revolutionary comrade-in arms."

"A spurious comrade is one who, while belonging to the revolutionary ranks and outwardly working for the sake of the revolution, has an axe to grind. If a man and wife have different ends to serve, though sharing the same bed, they are not a couple in the real sense of the word and there will be no true love between them. Likewise, he who has a different idea, has an axe to grind within the revolutionary ranks, is not a true but a spurious comrade. There can be no true comradeship amongst pretended comrades."

"Good comrades will not fall from heaven nor spring out of the earth. They must be looked for at great cost by oneself just as gold or precious stones are prospected for, and must be fostered."

"The greatest pleasure for a revolutionary is to gain comrades and friends, his greatest misery to lose them."

"We started the revolution by winning comrades, and we constantly developed it in depth by strengthening comradely obligation and unity, becoming closely associated with the people and forming unbreakable ties

with them."

"I consider comradeship to be the touchstone of whether one was a real revolutionary or not. This is the nucleus, the moral basis of communists, the personality trait that makes them the best people in the world and distinguishes them from other people. If one is devoid of comradeship, the structure of one's life crumbles like an edifice built with no foundation. The man who is strong in comradeship is capable of amending his mistakes."

"One cannot experience the true love between comrades, until one has undergone a revolution in the true sense of the word, and one cannot understand such love, until one has shared one's life with comrades in the shadow of death under a hail of fire on the battlefield."

"When I am ill, my comrade also feels my pain and vice versa, and when I am hungry my comrade also feels my hunger and vice versa-this communist ethics and morality transforms the communist into the most beautiful human being in the world."

"A man must not forget the friends he has gained in adversity. One must rely on one's parents at home and on

one's friends outside; that is what is traditionally said, and it is an important saying. True friends who will be one's partners through thick and thin are dearer than one's brothers."

"Solid comradeship can only develop through battle, and its real worth can only be proved by repeated trials."

"One's social position is not immutable-one may gain or lose it. Therefore, people must respect man's personality, not his social position, if they are to maintain a true comradely relationship.

If their neighbours experience mishap, people must help them warmly and sincerely."

"We revolutionaries, who tread a thorny path, allaying our hunger by licking a snowball and sleeping in the open, can feel pleasure that the bourgeoisie and philistines can never feel. It is the spiritual fullness we experience when we gain new comrades-in arms."

"If love between a parent and child is blind, it cannot be called solid love. Only when the spirit underlying the love is sound and noble can love be eternal and sacred."

"No love in the world can be so warm, so true and so eternal as maternal love. Even if a mother scolds or beats her children, she does not hurt them; she loves them. Her love can bring down a star from the sky if it is for her children. A mother's love knows no reward."

"Where there is true affection and trust, punishment can be regarded as a sign of confidence."

"For Korean revolutionaries, confidence is the starting-point of the communist relationship which links the past, present and future. In the past we rallied comrades and people on the basis of confidence and now we maintain the single-hearted unity of our society on the strength of love and trust. In our society based on collectivism, trust represents its strong foundation."

"Capitalists cannot live without money, whereas communists cannot live without trust. In our country trust is an integral part of social relations and the mode of existence of collectivism. Everybody who believes that his organization and comrades trust him can display unfathomable energy in the struggle for the Party and country. I think that the saying that trust produces loyal

people and distrust traitors is based on such a principle."

"I can say that such trust generated absolute and unconditional loyalty to the leadership of the Korean revolution in all our revolutionary ranks and further consolidated genuine ideological and moral unity behind this leadership during the struggle."

'There might be many ways for us to penetrate the depths of people's hearts, but their hearts would accept only sincerity. Only sincerity could fuse our blood and their blood as in one artery."

"According to the revolutionary ethics, entrusting a man with many assignments is an expression of the greatest love and the greatest possible confidence in him."

"Friendship is much stronger than the passage of time. The passage of time can make everything fade away, but not friendship. True friendship and true love neither grow weaker with age or stale."

"No friendship in the world can be more sincere, more ardent and more durable than friendship formed

under the hail of fire. Is this not the reason why we call the friendship between the very closest of friends a militant friendship?"

“The depth of a friendship cannot be measured by the length of its duration or by the number of conversations. A long period of association does not necessarily indicate a deep friendship, nor does a short period of association mean friendship is shallow. The essential thing is the viewpoint and attitude one maintains in approaching man and his destiny, in approaching one's nation and its destiny. Depending on this viewpoint and attitude, the warmth of friendship may be redoubled or it may cool. Love for man, love for one's fellow people, and love for one's country are the touchstone of friendship."

"The people's hearts remain unchanged. Everything in the world has changed, but the people's love for us has never changed. This love handed down from yesterday will be carried forward in the future. It will never be stained by adversity and misfortune, but shine for ever like a jewel."

"The destructive effect that distrust has on human

relations is enormous indeed. A faint distrust can cause lifelong grievances to people or destroy 10 years of friendship in an instant."

"Youth work is an important activity to which I have been devoting painstaking efforts throughout my life."

"Historically, philosophers, statesmen, and educationists in the East and the West had expressed valuable opinions about the place and mission of the younger generation in the struggle for social changes and transformation. Classic Marxists unanimously regarded young people as a bridge way to the revolution or as the reserve force of the revolution. ... But I did not rest content with limiting the young people's position to a bridge way to the revolution or to a reserve force of the revolution. I have always regarded the young people as the vanguard of the revolution. They were the vanguard, the main force, the backbone force which took the brunt of the revolutionary struggle and the social movement and shouldered the destiny of the future."

"Young people are the backbone of the main force that propels our revolution. The history of any country in

the world shows that young people were always in the forefront of the struggle for social transformation."

"A large army of young people trained through organizational life is, in effect, mightier than atomic bombs."

"All the great men of the East and West recalled by mankind were children's true friends, teachers and fathers, who regarded love for children as the noblest of all virtues."

"The children are the flowers of the working class, the nation and mankind. It is the noble duty of us communists to cultivate these flowers with due care. The future of the revolution depends on our education of children. The revolution is not carried out by one generation: it is consummated through many generations."

"Love for the younger generation is the most devoted and dynamic kind of human love; it is the purest and most beautiful of all paeans dedicated to humanity. Communists create such paeans and serve and fight for them."

"If you despise children, you despise yourselves. If we neglect them or shy away from their difficulties for the sake of our own self-protection, posterity will not remember us in the remote future. Our efforts for the children will affect their attitude towards us after many decades as well as the looks of the country they planned to build."

"A 'loss' incurred by the state for the good of the people is not a loss. The more money it spends on the people's welfare, the greater happiness our Party feels; and the greater the loss' it incurs for the children's sake, the more our state is satisfied."

"A man becomes a distinguished revolutionary and an iron-willed man afraid of nothing only if he has engaged in armed struggle in his early years."

"The cause of the previous generation is not inherited naturally by the children of the same stock. Only when the younger generations know all about the distinguished service rendered by their forerunners and its value, can they inherit the revolutionary cause begun by their grandfathers' and fathers' generations."

"A youth who has no dream, no courage, no ardour, no aspiration, no fighting spirit and no romance is not a youth. In one's youth one must have a noble ideal and fight stubbornly to realize it whatever the difficulties. All the fruits which young people, who possess fresh ideas and a healthy and strong body, have cultivated and plucked at the cost of their sweat and blood are valuable wealth for the country. The people never forget the heroes who have created this wealth."

"A revolution which does not love and care for the children has no future. It is foolish to expect that such a revolution will attain its glorious ideal."

"The education of young people is one truly essential factor in the shaping of a country's future."

"One does remember all one's life the hardships and loving care one experienced in one's childhood. The memory of this experience still lights our life warmly, like light of an undying fire."

"A man who has a mentor he can recollect throughout his life is truly a happy man."

"Death does not discriminate between friend and foe, between justice and injustice."

"We have an old saying that you must show goodwill to a man of goodwill and treat the enemy as an enemy. It means that you must receive a visitor with a knife in his hand with a knife and entertain a visitor who brings you rice cake with rice cake."

"It can be said that a lack of belief in others is a manifestation of exclusivism, while belief in others is the greatest manifestation of humanitarianism."

"An unjust war always involves internal strife."

"The Leftist deviation is a covert counterrevolution, whereas the Rightist deviation is an overt counter revolution; the Leftist deviation is a poisonous mushroom as harmful as the Rightist deviation which is a malignant tumour. The Rightists and Leftists seem to be dreaming different dreams while living on the same giant tree of revolution, but, in effect, they are linked with the same vein. Bear in mind that an individual's Leftist mistake would harm a collective, but a government party's Leftist error would lose the people and bring the

revolution to ruin. If we forget that, we shall be unable to preserve socialism."

"It is a law that victory is inevitably won when a man overpowers the enemy mentally."

"A risk can be taken with success only by a man who has courage, an iron will and the confidence that there is a way out even if the sky falls down."

"...Just as a hundred-mile journey begins with one step and as a student passes through a primary school course, one needs to pass an elementary probation and training stage to become an able military and political worker."

"A man, who says that something black is white and vice-versa reading his superior's face or flatters him, speaking differently according to the situation, is a treacherous man and not a faithful man. Truth cannot thrive on the tongue of a treacherous man."

"The veterans of the anti-Japanese revolution fought to make history, rather than leave their names in history. When we fought in the mountains, we broke through all

difficulties, without caring if we were remembered or not by coming generations. If we had taken up arms to leave our names in history, we would have been unable to achieve a great historical success, now known as the history of the anti-Japanese revolution by the present generation."

"War is not only a contest of strength, but also a test of morality and ethics. An army that neglects the influence which morality exerts on the course of a war or regards it as an inessential adornment is no more than a heap of rubbish."

"Nothing makes an army suffer more misery than being given the cold shoulder by the people for whom it is fighting."

"Just as the saying has it that even a thousand miles seem only a hailing distance to bosom friends, I think space and time do not matter to friends who love and respect each other."

"I have fought all my life for the dignity of the nation. I am able to say that I have been fighting all my life to defend the dignity and independence of the nation. I have

never shown mercy towards those who harmed our nation and infringed upon the sovereignty of our country, nor have I compromised with those who looked down upon our people or mocked at them. I have maintained friendly relations with those who have been friendly towards us, and broken with those who have been unfriendly or discriminated us. If they struck us, we gave them tit for tat: if they smiled at us, we smiled at them. A cake for a cake, and a stone for a stone-this is the principle of reciprocity I have adhered to all through my life."

"Under the cloak of slick revolutionary phrases and ultra-party slogans, the Leftists continually mock the masses, abuse and deceive them, in pursuit of their own glory and advancement. ...So all communists must always be highly vigilant and not allow the Leftists to get a foothold in their camp."

"There were no deserters or renegades among those who held strong views on liberation through self-reliance, the idea that the revolution should be carried out independently through the effort of the nation's own people. The stragglers and defeatists appeared among

those individuals who slighted their own power and that of their people, and attempted to carve out the destiny of their country by relying on the help of a large country. A man who does not believe in the strength of his own people falls prey without exception to defeatism when he finds himself in a difficult situation. He immediately loses faith in victory in the revolution and gives up the struggle halfway."

4. WORLD PEACE AND SECURITY

"The present era is an era of Chajusong (Independence-Editor), an era of anti-imperialist revolutionary struggle."

"The present era is the era of Chajusong when the oppressed and humiliated people have emerged as masters of the world and are carving out their destinies independently and creatively."

"We can say that ours is the era of Chajusong. This is because many peoples who were once oppressed and exploited have been liberated from the yoke of imperialism and colonialism and because the peoples who were under imperialist rule in the past are now aware that it is very important to uphold national independence and to maintain political Chajusong and are advancing along the road of independence."

"... The present era is an era of revolution, an era of struggle and an era of the collapse of imperialism."

"In short, it is the main trend of the present times that

the people of the world reject domination and subordination and aspire to national independence, sovereignty, self-sufficiency and self-reliance in national defence."

"An independent world means a world where all forms of dominationism and colonialism have been wiped out and the sovereignty of all countries and nations is fully granted. When all countries and all peoples become independent, free from every manner of foreign domination and subjugation, and are firmly maintaining their independence, the whole world will become independent. When the whole world has become independent, a new world war can be prevented and lasting world peace maintained, while all countries and nations will have great possibilities to build an independent and prosperous new society and provide the masses with full independence."

"To put it in easy terms, global independence means that all countries of the world advance thoroughly on the road of independence, without being subjugated or enslaved to any great powers or dominationist forces."

"Imperialism and colonialism is the mainspring of aggression and war and the chief obstacle to the independent development and social progress of the newly-emerging countries."

"It is the nature of imperialism to commit aggression and plunder. Imperialism which was not aggressive would no longer be imperialism. It will not alter its aggressive nature before it dies."

"Its (imperialism-Editor) aggressive nature will never change. It cannot change or weaken so long as the very capitalist system, in which monopoly capital predominates, persists. If imperialism changes in any way, it is not its aggressive nature that changes, but its methods of aggression."

"Imperialism is the first target of our struggle. All imperialism is bad, and the imperialism which we have to fight-US and Japanese imperialism-is particularly bad."

"U.S. imperialism is the most ferocious and shameless aggressor and plunderer of modern times and the principal enemy of all progressive peoples of the world."

"U.S. imperialism is the most barbarous and heinous imperialism of modern times; it is the chieftain of world imperialism."

"Japanese militarism is the sworn enemy of the Asian peoples. Historically, it has invaded other countries with the backing of the big imperialist powers."

"The reactionary ideology of U.S. imperialism is an instrument for debasing people ideologically and deforming them politically."

"Colonies are the life line of the imperialists and their last strongholds."

"Dominationism is a counterrevolutionary trend that runs against the contemporary move towards independence; it is a common target of the struggle of the revolutionary peoples of the world. It is in the nature of dominationism to override the independence of other countries and oppress and control other nations and peoples. ... In short, all those countries which seek to control other countries represent the dominationist forces, irrespective of their size and social system, and it is all dominationism to control others overtly or

covertly."

"Military blocs are products of the cold-war policy. They are a constant source of international tension. As long as there are military blocs in confrontation with each other, military expansion and arms buildups will inevitably continue and there can be no reduction in international tension. World peace will be permanent and durable only when military blocs and the means of warfare are completely eliminated from the globe."

"These countries (the non-aligned countries-Editor), once colonies of imperialism, have now won national independence."

"The non-aligned countries, the third world countries, are a great anti-imperialist revolutionary force of our age, standing face to face with the imperialist forces, and are a dependable ally of the socialist forces."

"The non-aligned movement mirrors the trend of the present age which aspires to independence and expresses the lofty ideas of anti-imperialism and independence."

"The non-aligned movement is a progressive

movement which is opposed to any form of domination and subjugation and which aspires to independence; it is a mighty, anti-imperialist revolutionary force of our times."

"This (the non-aligned movement-Editor) principle is to advance independently without being a part of any bloc."

"Most of the third world countries became independent after the Second World War. All of them had been oppressed and exploited by imperialists in the past. Today the third world countries are waging a gallant struggle against imperialism and colonialism and playing an important role in the international arena."

"Nowadays, the countries of the third world are united on the basis of Chajusong and have joined together to become a powerful anti-imperialist revolutionary force of our times."

"The third world countries have rich natural resources, including oil, and the imperialists depend on them for nearly all the raw materials they need. Under such conditions, if the third world peoples unite closely and

strike hard at the imperialists and put pressure on them, they can tie them down and ruin them."

"The old international economic order is a product of the colonialist system; it is an unfair order that only brings profits to major powers."

"The old international order is an outcome of the colonialist system and the main lever of imperialism in its rule, control, exploitation and plunder. It is on the strength of this old international order that the imperialists are trampling underfoot the sovereignty of other nations and robbing the developing countries of their resources. The old international order should be abolished and a new, just international order be established so that the imperialists can no longer act arbitrarily on the international scene, violate the sovereignty of other nations and rob them of their resources at will."

"It is their (all the peace-loving people of the world-Editor) most important duty to remove the danger of another world war and defend the peace and security of the world."

"They (the newly-emerging nations-Editor) must categorically reject all foreign interference and must not dance to the tune of others or become their agents."

"Imperialism is a moribund force whose days are numbered, whereas the peoples' liberation struggle is a new force which aspires for the progress of mankind."

"There will be no durable and stable peace in the world unless all military blocs and means of war and aggression are eliminated from the globe."

"World peace and security can be defended only through a struggle against the imperialist policy of aggression and war."

"Without struggling against imperialism-U.S. imperialism in particular-world peace cannot be safeguarded nor can national liberation and independence or the victory of democracy and socialism be achieved."

THE EDITOR

Chude Akus was born in 1945 at the end of World War II into Obiagu Family Umuari, Ogbunike, Anambra State in Nigeria.

He grew up in Onitsha and Lagos where he equally worked as a print and electronic journalist.

He variously studied in Nigeria, Abidjan majoring in history and mass communications with BA, BSc respectively, and diploma in journalism.

He has travelled to Britain, France, Spain, Switzerland, Holland and almost all African countries in course of his profession, seminars and conferences.

He came in contact with socialism in 1963 at an organised lecture in Lagos by Dr. Tunji Otegbeye.

He is a vast researcher into works by Mao Tse Tung, Karl Marx and **Kim Il Sung**.

He has written so many books and compiled the recent rave poems by so many authors titled "The Brilliant Lodestar", an international tribute to dear leader **Kim Jong Il**.

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